



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. *Alif. Lamm. Meem*<sup>1</sup>.
2. *Telka<sup>w</sup>* (*she-that-afar-it<sup>w</sup>/those<sup>w</sup>*) (*are*) *Aya'te<sup>w</sup>* (*Qur'anic statement*) (*of*) *The Book* *The Hakeeme<sup>2</sup>* (*infinite hekma<sup>3</sup>* *Possessor*).
3. A divine-guidance<sup>x</sup> and a mercy<sup>w</sup> for the benefactors.
4. Who <sup>r</sup> *youqeymona<sup>4</sup>* (*they<sup>z</sup> uphold/sustain the prescribed obligations of*) the *Prayer<sup>w</sup>* and *youatona<sup>x</sup>* (*they<sup>z</sup> accord and fulfill the obligations of*) the *Zakata<sup>w</sup>* (*prescribed percentage of personal possessions*) <sup>w</sup> and they (*are*) by the *Hereafter<sup>w</sup>* they (*are*) *youqenoona* (*they<sup>z</sup> believe with certitude*).
5. Those (*are*) on a divine-guidance<sup>x</sup> from their Lord and those they (*are*) the thrivers.
6. And of the mankind who<sup>p</sup> [*he*] purchases the amusement (*of*) discourse, to mislead [*he*] *a'n* (*off*) Allah's path by other than a knowledge; and *yattakhetha<sup>6</sup>* (*takes and makes*) it <sup>w</sup> [*he*] jestingly; those, for them (*is*) a humiliating torment.
7. And if (*to be/being*) recited on him Our *Aya'te<sup>w</sup>* (*Qur'anic statements*) [*he*] diverged, *mustakberan<sup>7</sup>* (*affirmably standing haughtily above submission*) as if [*he*] heard it <sup>w</sup> not, as if (*was*) in his [*both*] ears a *wagran* (*hearing-heaviness*); so *bashsherho<sup>8</sup>* (*let-tell him [you<sup>s</sup>] pleasant tidings*) by a painful torment.
8. Verily who<sup>r</sup> believed they<sup>z</sup> and worked the righteous-works<sup>w</sup> they<sup>z</sup>, for them (*are*) gardens<sup>w</sup> (*of*) the *naeeme* (*permanent mental and physical delights in the highest chambers of Paradise*).

الْمَ

تِلْكَ إِيَّاتُ الْكَوَافِرِ الْحَكِيمِ

هُدًى وَرَحْمَةً لِلْمُحْسِنِينَ

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ

الرَّكُوْنَةَ وَهُمْ بِالْآخِرَةِ هُمُ الْمُوْقِنُونَ

أُولَئِكَ عَلَى هُدًى مِّنْ رَّبِّهِمْ  
وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

وَمِنَ النَّاسِ مَنْ يَشْرِي لَهُ  
الْحَدِيثَ لِيُضْلِلَ عَنْ سَبِيلِ اللَّهِ  
بِغَيْرِ عِلْمٍ وَيَتَّخِذُهَا هُزُواً  
أُولَئِكَ لَهُمْ عَذَابٌ مُّهِمٌ

وَإِذَا تُنَزَّلَ عَلَيْهِ إِيَّاتُنَا وَلِمَسْكِنٍ  
كَانَ لَمَرْ يَسْمَعُهَا كَانَ فِي أَذْنِيْهِ  
وَقَرَا فَبِشِّرْهُ بِعَذَابِ الْيَمِّ

إِنَّ الَّذِينَ إِمَانُوا وَعَمَلُوا  
أَصْلَحَتِهِمْ جَنَّتُ الْأَنْعَمِ

<sup>1</sup> See the Lexicon attached to this Translation for a commentary on this.

<sup>2</sup> See the Lexicon attached to this Translation for an exposition on the words "الْحَكِيمُ" and "الْحَكِيمُ".

<sup>3</sup> Ibid.

<sup>4</sup> The word "يُقِيمُونَ" is rooted in "أَقَامَ" "أَقَامَ" =upheld. *linguistically* means: "أَدَمَ", *بِمَعْنَى أَبْقَى* *أَوْ اسْتَمْرَّ عَلَى دَوْمٍ*. *وَالدَّوْمُ هُوَ الْحَضُورُ فِي زَمَانٍ وَمَكَانٍ مَعِينٍ*, *مَعْرُوفٌ لِدِي الْحَاضِرِ مُسْبِقًا*".

So, "يُقِيمُونَ" means they: (1) *Uphold the prescribed obligations* the *Prayer*. (2) *Called or upped to perform* the *Prayer* itself. Note: *Prayer* and *how* (*it<sup>w</sup>*) *to be done* was *established and reveled* by Allah. Hence people do *not* establish *Prayer* they *only uphold and follow*, *i.e. perform, and maintain* it<sup>w</sup>.

<sup>5</sup> See the Lexicon attached to this Translation for what exactly is the *Zakah* and its *implications*.

<sup>6</sup> The word "إِنْذَنْ" from "إِنْذَنْ" "إِنْتَخَذْ" which is "إِنْفَعَالْ" for "الْأَنْخَادُ" "اللِّسَانُ"; therefore, "إِنْذَنْ" is *always taking and presuming some-thing* about what was taken. Thus, it is *not just the mere taking*.

<sup>7</sup> The word "mustakberan"="مُسْكِنٍ" does *not* have an exact English equivalent *per se*. It is *singular, masculine, subjective noun*, meaning: *affirmably self-exalter*. So, we *transliterate* and *parenthetically explain*.

<sup>8</sup> See the Lexicon attached to this Translation for *bashashara/youbashsharo/mubasheran*=بَشَّرَ يُبَشِّرَ مُبَشِّرٌ

9. Immortals they<sup>z</sup> (are) in it<sup>w</sup>; Allah's promise, (absolutely)-right<sup>9</sup>; and He (is) The Mighty The *Hakeemo*<sup>10</sup> (*infinite hekmah*<sup>11</sup> Possessor).

10. Created [He] the Heavens<sup>w</sup> by other than pillars you<sup>z</sup> see it<sup>w</sup>; and cast [He] in the Earth<sup>w</sup> anchors<sup>12</sup> (*catches/fasteners/stabilizers*), that not [it<sup>w</sup>] wobbles by you<sup>b</sup>; and dispersed [He] in it<sup>w</sup> of every a *dabba'ten*<sup>13</sup> (*she-moving-creature*); and *anzalna* (*We descended*) from the sky<sup>w</sup> water; so *anbatna* (*We sprouted*) in it<sup>w</sup> of every *zamjen*<sup>14</sup> (*category/hue*) *kareemen*<sup>15</sup> (*bounteous, and of multipleuses/effects*).

11. This (is) Allah's creation<sup>x</sup>; so let-you<sup>z</sup> show me what created who<sup>r</sup> (are) of lesser than/without Him; rather the *dha'lemonna*<sup>16</sup> (*injustice-doers*) (are) in a misguidance manifester.

12. And *laqad* (*verily, already and affirmatively*) *aa'tayna* (*We accorded*) *Luqmana* the *hekmata*<sup>17</sup> (*wisdom*) that let-thank [you<sup>s</sup>] for Allah; and whoever [he] thanks so verily only [he] thanks for himself<sup>w</sup>; and whoever *kafara* ([he] *unbelieved/was ingrate*)<sup>18</sup>, so verily Allah (is) rich Hameedon (*iteratively praised and multitudinous praiser He*).

13. And *edb* (*when/while*) said *Luqmano* for his son, while he exhorts<sup>19</sup> him: O, my little-son<sup>20</sup>, let-not partner (*other deities*) [you<sup>s</sup>] by Allah; verily [the] *sherka* (*associating partners with Allah/polytheism*) (is) surely an injustice great.

14. And We enjoined the mankind by his both begetters (*parents*); borne him his mother frailness over frailness; and his *fe'ssalo* (*weaning/disengagement from breast-feeding*) in *aa'mayne*<sup>21</sup> (*two-years by*

خَلِدِينَ فِيهَا وَعَدَ اللَّهُ حَقًا  
وَهُوَ الْعَزِيزُ الْحَكِيمُ

خَلَقَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرْوَنَّا  
وَأَلْقَى فِي الْأَرْضِ رَوْسَى أَنْ تَمِيدَ  
بِكُمْ وَيَثْفِهِمَا مِنْ كُلِّ ذَبَابٍ وَأَنْزَلَنَا  
مِنَ السَّمَاءِ مَاءً فَأَبْيَتْنَا فِيهَا مِنْ  
كُلِّ زَوْجٍ كَرِيمٍ

هَذَا خَلْقُ اللَّهِ فَأَرْوَفْ مَاذَا  
خَلَقَ الَّذِينَ مِنْ دُونِهِ بَلْ  
الظَّلَّمُونَ فِي ضَلَالٍ مُّبِينٍ

وَلَقَدْ ءاتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ  
أَشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا  
يَشْكُرْ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ  
غَنِيٌّ حَمِيدٌ

وَإِذْ قَالَ لُقْمَانُ لِأَبْيَهِ وَهُوَ  
يَعْظُهُ يَسِّيْنِي لَا تُشْرِكْ بِاللَّهِ إِنَّ  
الشَّرْكُ لَظُلْمٌ عَظِيمٌ

وَوَصَّيْنَا الْأَنْسَنَ بِوَالْدَيْهِ حَمَلَتْهُ  
أَمْهُرٌ وَهُنَا عَلَىٰ وَهُنَّ وَفَصِيلَهُ فِي  
عَامِينَ أَنْ أَشْكُرْ لِي وَلَوَالْدَيْكَ

<sup>9</sup> The word “حقاً” is *absolute objective noun*, i.e. tantamount to the *infinitive noun*, intended for *intensity*, so “absolutely” is prefixed. As in English there is no *infinitive noun* for such a *purpose of intensification* of the verb. See **اعراب القرآن**, لـ **محمود صافي**.

<sup>10</sup> See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “حكيماً.”

<sup>11</sup> See the *Lexicon* attached to this *Translation* for “hekmah.”

<sup>12</sup> That is the mountains.

<sup>13</sup> For lack of a better term I chose a “she-moving-creature” for “دابة,” as a simple “she-creature” (alone) will *not* do, because a “rock” is a “she-creature” but it does not have *apparent motility*.

<sup>14</sup> The word “زوج” *strictly and linguistically speaking* means (1) *pair*, (2) *husband or wife*, (3) *the individual entity with a companion*, (4) *category* (*sort or kind or specimen*), (5) *hue* (*color*). And quite relevant to the word “زوج” is its *plural*: (1) “أزواج,” which could *also* mean: (2) *similar*, i.e. the *look-likes*.). In this *Ayah*, according to Ibn Abbas, *القرطبي* and *اللسان ترجمان القرآن* = *explainer of The Qur'an*, meaning (5) *hues, applies*. See **اللسان** and **القرطبي**.

<sup>15</sup> The word “kareem” = “كريم” is a subjective, singular, masculine noun. It has *no exact English equivalent*, as explained at length in footnote 28 of the *Introduction*. In summary: *bounteous*, and of *multiple uses/effects*.

<sup>16</sup> The word “ظالملون” = “the injustice-doer,” as “الظلم” = “injustice.”

<sup>17</sup> The English word “wisdom,” *inextricably linked* to human *deficient knowledge* and *incomplete experience*, is *highly inadequate* term to describe its supposed Arabic equivalent “hekmah.” See the *Lexicon* attached to this *Translation*, for an exposition of the word “hekmah.”

<sup>18</sup> The word “unbelieves,” in its *intransitive* sense hence “unbelieves (*in*)” means: rejects the belief in, in this case, the thanks for Allah. That is being an *ingrate* with respect to Allah's *countless boons* on him, of say: *life, health, hearing, seeing, etc.*

<sup>19</sup> The word “يعظه” = “وعظه” = “exhort” or “admonished,” and “موعظة” = “exhortation or admonition.”

<sup>20</sup> The phrase “my little-son” is by way of endearment.

<sup>21</sup> The Arabic word “عام” has *no English equivalent per se*. There is only one word for *سنة*. In Arabic there is “عام” “سنة” and “سنة” each with a *difference*. Here “عام” is in reference to a *year with a specific significant event in it*, beginning *any day* within the year; whereas “سنة” is a *year with reference to a beginning of a specific month and an*

anniversary), that let-thank [you<sup>s</sup>] for Me and for your<sup>t</sup> begetter-parents and to Me (is) the destiny.

15. And en(if) jahadaka (both exerted their utmost mental/ physical and possessional efforts fighting you<sup>s</sup>) on that [you<sup>s</sup>] partner (deities) by Me what not for you<sup>s</sup> by it<sup>x</sup> a knowledge then let-not [you<sup>s</sup>] obey them both; and let-accompany [you<sup>s</sup>] them both in the world a ma'aroofen (popularly acceptable and not Sharey'ah disapproved maxim); and ettabe'a (let-closely-follow [you<sup>s</sup>]) path (of) whom<sup>p</sup> [he] anaba<sup>22</sup> ([he] returned-penitent) to Me; afterwards to Me (is) your<sup>n</sup> return; then ona'bbe'o ([I] inform by piece-of-significant-and-availing-news) you<sup>b</sup> by what you<sup>c</sup> were working.

16. O, my little-son<sup>23</sup>, verily it<sup>w</sup> en(if/ albeit) tako<sup>24</sup> (it<sup>w</sup> be) a methgala (weigh/ burden/ equipoise) seed<sup>w</sup> of mustard so be[if<sup>w</sup>] in a rock<sup>w</sup> or in the Heavens<sup>w</sup> or in the Earth<sup>w</sup> ya'atee<sup>x</sup> (brings/ causes to come)<sup>x25</sup> by it<sup>w</sup> Allah; verily Allah (is) Lateefon<sup>26</sup> (fine/ subtle/ gentle and protector) Proficient.

17. O, my little-son<sup>27</sup>, a'qem<sup>28</sup> (let-[you<sup>s</sup>] uphold/ sustain the Prayer<sup>w</sup> and let-command [you<sup>s</sup>] by the ma'aroof (popularly acceptable and not Sharey'ah disapproved maxim) and let restrain [you<sup>s</sup>] a'n (regarding) the munka're (rationally/ Sharey'ah unacceptable deed/ say); and issber (let-hold on patiently [you<sup>s</sup>]) on what betided you<sup>s</sup>; verily tha'leka (afar-that-it/)<sup>x</sup> (is) of the matters' resolve.

18. And let-not tossa'eer ([you<sup>s</sup>] haughtily-cant) your<sup>t</sup> cheek for the mankind; and let-not [you<sup>s</sup>] walk in the land<sup>w</sup> struttingly; verily Allah loves not every swaggerer-/strutter-boaster.

19. And eqsed (let-moderate/ abate) [you<sup>s</sup>] in your<sup>t</sup> walk and let-soften [you<sup>s</sup>] of your<sup>t</sup> voice; verily viler<sup>29</sup> (of) the voices surely (is) the donkeys' voice.

20. Have not seen you<sup>z</sup> that Allah subjugated for you<sup>b</sup> what (are) in the Heavens<sup>w</sup> and what (are) in the Earth<sup>w</sup>; and asbagha ([He] amply provided) on you<sup>b</sup> His boons<sup>w<sup>30</sup></sup> apparently/openly<sup>w</sup> and hiddenly<sup>w<sup>31</sup></sup>; and

وَإِنْ جَهَدَاكَ عَلَى أَنْ تُشْرِكَ  
بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا  
تُطْعِهِمَا وَصَاحِبَهُمَا فِي الدُّنْيَا  
مَعْرُوفًا وَاتَّبَعَ سَبِيلَ مَنْ أَنْابَ  
إِلَى نَّهَى إِلَى مَرْجِعِكُمْ فَأُنْبِئُكُمْ  
بِمَا كُنْتُمْ تَعْمَلُونَ

يَبْنِي إِلَيْهَا إِنْ تَكُ مِنْقَالَ حَبَّةٍ مِنْ  
خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي  
السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِي هَا  
اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ

يَبْنِي أَقْمِرَ الْصَّلَاةَ وَأَمْرَ  
بِالْمَعْرُوفِ وَأَنْهَ عَنِ الْمُنْكَرِ  
وَأَصْبِرْ عَلَى مَا أَصَابَكَ إِنْ ذَلِكَ  
مِنْ عَزْمِ الْأُمُورِ

وَلَا تُصْعِرْ حَدَّكَ لِلنَّاسِ وَلَا  
تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ  
لَا سُبْحَبُ كُلَّ حَتَّالٍ فَخُورٌ  
وَأَقْصِدُ فِي مَشِيلَكَ وَأَغْضُضُ  
مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ  
لَصُوتُ الْحَمِيرِ

أَلْمَرْ تَرَوْا إِنَّ اللَّهَ سَخَرَ لَكُمْ مَا فِي

السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ

عَلَيْكُمْ نِعْمَةً رَّظِيرَةً وَبَاطِنَةً وَمِنْ

ending by a specific month every time all the time. As to حَوْلٌ = anniversary of any special event, and حِجَةٌ = lunar-year. الفروق اللغوية، لـ أبي هلال العسكري

22 The word “أَنَابَ” means iteratively returned penitent. See الراغب.

23 The expression “my little son” is an Arabic tongue expression of endearment.

23 Tako=ta'kon but shortened for resoluteness and assertiveness.

25 That is to say: He brings it.

26 The word رَّفِيقٌ = لطيفٌ in concrete (material) terms it means: fine; and in abstract terms, it means: subtle or gentle or both. See البصائر. Additionally, when the word: لطيفٌ is ascribed to Allah it becomes one of Allah's most beautiful attributive characteristics, which denotes protection in addition to fineness, subtlety, and gentleness. I know of no English word which simultaneously denotes: fineness, subtlety, gentleness and protection. Hence, the only available resort is transliteration and parenthetical explanation.

27 See footnote 4398 above regarding endearment.

28 That is you<sup>s</sup> are commanded to uphold/sustain/maintain all the prescribed obligations of the Prayer.

29 The word أَنْكَرْ is a superlative adjective. There is أَنْكَرْ and نَكَرْ and أَنْكَرْ and نَكَرْ and نَكَرْ respectively. I believe here, and Allah is knowing, أَنْكَرْ is “viler.” Albeit some say: أَنْكَرْ “vilest.”

30 See the Lexicon attached to this Translation for “bekma.”

31 See the Lexicon attached to this Translation for “ne'amah” (“boon”)

of the mankind who<sup>p</sup> [he] disputes in Allah by other than a knowledge and nor a divine-guidance nor a book illuminator.

21. And if (had been) said for them: *ettabe'ao* (let-closely-follow you<sup>z</sup>) what Allah descended, they<sup>z</sup> said rather *natta'be'o* ([we] closely-follow) what we found on it<sup>x</sup> our fathers; lo, while albeit<sup>32</sup> [was] the Satan inviting them to torment (of) the *Sa'ere*<sup>w</sup> (intensely kindling Fire)<sup>w</sup>.

22. And whoever [he] consigns his face<sup>33</sup> to Allah while he (is) a benefactor then *qad* (already and affirmatively) *istamsaka*<sup>34</sup> ([he] assiduously-held-on) by the knot<sup>35</sup>, the *wothqa*<sup>36</sup> (assuredly-intact)<sup>w</sup> and to Allah (is) the matters' result.

23. And whoever [he] unbeliever then let-not sadden you<sup>g</sup> his unbelief; to Us (is) their return; then *nona'bbeohom* ([We] inform by piece-of-significant-and-availing-news to them) by what they<sup>z</sup> worked; verily Allah (is) Omniscient by the chests' possession.

24. *Numatte'ao* ([We] let relish the transitory worldly delights by) them a little; then [We] compel them to a harsh torment.

25. And *la'en* (indeed if) you<sup>h</sup> asked them: Who<sup>a</sup> created the Heavens<sup>w</sup> and the Earth<sup>w</sup>; surely assuredly<sup>37</sup> say they<sup>z</sup>: Allah; let-say [you<sup>s</sup>]: the praise (is) for Allah; rather most (of) them not know they<sup>z</sup>.

26. For Allah what (are) in the Heavens<sup>w</sup> and the Earth<sup>w</sup>; verily Allah, He (is) The Rich The Hameedo<sup>38</sup> (He Who is multitudinously praised, He Who is multitudinous praiser).

27. And if verily only in the Earth<sup>w</sup> of a tree<sup>w</sup><sup>39</sup> (are) pens; and the sea supplies it<sup>x</sup> from after it<sup>x</sup> seven seas not (would have) exhausted Allah's words<sup>w</sup>; verily Allah, (is) Mighty Hakeemon<sup>40</sup> (infinite hekmah<sup>41</sup> Possessor).

28. Neither your<sup>n</sup> creation and nor your<sup>n</sup> resurrection except, like a one-shey self<sup>w</sup>; verily Allah (is) *Sameeon* (Acute-Hearer/Enabler of others to hear, favorable Answerer to prayer), *Basseeron* (keen: Seer/comprehensive Knower of the facts and their ultimate consequences).

النَّاسُ مَنْ سُجِّدَلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنْبَرٍ

وَإِذَا قِيلَ لَهُمْ أَتَبْعَوْهَا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَبَعُ مَا وَجَدْنَا عَلَيْهِ إِبَابَاتِنَا أَوْلَوْ كَانَ الشَّيْطَنُ يَدْعُهُمْ إِلَى عَذَابِ السَّعْيِ

\* وَمَنْ يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى وَإِلَى اللَّهِ عِنْقَبَةُ الْأُمُورِ

وَمَنْ كَفَرَ فَلَا يَخْرُنُكَ كُفُورُهُ إِلَيْنَا مَرْجِعُهُمْ فَنَتَبَعُهُمْ بِمَا عَمِلُوا إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ نُمْتَعِهُمْ قَلِيلًا ثُمَّ نَضْطَرُهُمْ إِلَى عَذَابٍ غَلِيظٍ

وَلَيْسَ سَأْلَتْهُمْ مِنْ خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ لَيَقُولُنَّ اللَّهُ قُلْ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ إِنَّ اللَّهَ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ

وَلَوْأَنَّمَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَمُهُ وَالْبَحْرُ يَمْدُدُهُ مِنْ بَعْدِهِ سَبْعَةَ أَنْهَرٍ مَا نَفِدَتْ كَلَمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

مَا خَلَقُكُمْ وَلَا بَعْثَكُمْ إِلَّا كَنْفُسٌ وَاحِدَةٌ إِنَّ اللَّهَ سَيِّعُ بَصِيرَتُهُ

<sup>32</sup> The construct “أُولُو” is made up of three distinct components: (1) “disapprobatory interrogative,” (2) “الحالية”= “while,” and (3) “conditional particle”=“albeit.” For (1) I chose “even” as an intensive to indicate something that is unexpected. For (2) “while” is obvious. For (3) “albeit” seems to me very appropriately self-explanatory.

<sup>33</sup> The expression “his face” means “his entity or his destiny.”

<sup>34</sup> The word “استمسك” has several meanings, among them: (1) sought and held some thing; (2) utterly held to some thing; (3) endeavored, tried, and succeeded in holding on to some thing; (4) took refuge in and held fast to some thing; (5) had a firm hold of and was sure in place; (6) assiduously held on to some thing; (7) having urinary obstruction (blockage).

<sup>35</sup> Say Qur'an commentators it's: “لَا إِلَهَ إِلَّا اللَّهُ” “No an *elaha* (a deity) except Allah,” is “most assuring knot.”

<sup>36</sup> The word “الوثقى” is the feminine of “الوثقى.” There is no single word in English for “الوثقى *per se*, “the assuredly intact” seems to me is the best and closest equivalent, incorporating assuredness and intactness, which the “الوثقى” certainly calls for.

<sup>37</sup> The “الل” in “اللِّيَقُولَنْ” is a juratory “التأكيد”= “القسم”= “الل” amounting to, i.e. affirmation, expressed by “assuredly”.

<sup>38</sup> The word “Hameed”= “حَمِيدٌ” linguistically means: (1) multitudinous praised and (2) multitudinous praiser.

<sup>39</sup> That is to say all the trees, or anything called tree or of a tree.

<sup>40</sup> See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “الحكيم.”

<sup>41</sup> See the Lexicon attached to this Translation for “hekmah.”

29. Have not seen [you<sup>s</sup>] that Allah transpierces the night in the day and [He] transpierces the day in the night and [He] subjugated the sun<sup>w</sup> and the moon<sup>x</sup> each runs to *ajalen*<sup>42</sup> (term-limit) *musamma*<sup>43</sup> (that which is designated and/or named); and verily Allah by what you<sup>z</sup> work (is) Proficient.

أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ الَّلَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي الَّلَّيْلِ  
وَسُخْرَ الشَّمْسَ وَالْقَمَرَ كُلَّ  
شَجَرٍ إِلَى أَجَلٍ مُّسَمٍّ وَأَنَّ  
اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ

30. *Tha'leka* (afar-that-it/)<sup>x</sup> (is) because surely Allah, He (is) The Right; and what you<sup>z</sup> invoke of lesser than-/without Him (is) the falsehood<sup>x</sup> and that Allah, He (is) The *Aa'leyo* (High beyond description), The *Ka'beero*<sup>x</sup> The *Ka'beero*<sup>x</sup> (Big beyond comparison/comprehension, *Predates/Antedates all things*).

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا  
يَدْعُونَ مِنْ دُونِهِ الْبَاطِلُ وَأَنَّ اللَّهَ  
هُوَ الْعَلِيُّ الْكَبِيرُ

31. Have [and] not seen [you<sup>s</sup>] that the *folka*<sup>w</sup> (ship/ships)<sup>w</sup> runs<sup>w</sup>/run<sup>w</sup> in the sea by Allah's boon<sup>w44</sup> to show you<sup>b</sup> [He] of His *Aya'te*<sup>w</sup> (miracles/signs/proofs); verily in *tha'leka*(afar-that-it/)<sup>x</sup> surely (are) *Aya'ten*<sup>w</sup> (= *Aya'te*) for every *ssabba'ren* (an ever/stout patience-endurer) *Shakooren* (iterative thankier).

أَلَمْ تَرَ أَنَّ الْفَلَكَ تَجْرِي فِي الْبَحْرِ  
بِنَعْمَتِ اللَّهِ لِيُرِيكُمْ مِّنْ إِيمَانِهِ  
إِنَّ فِي ذَلِكَ لَذِيْتَ لِكُلِّ صَبَارٍ  
شَكُورٌ

32. And if overlaid them a surge like the awnings they<sup>z</sup> invoked Allah, faithfully/purely for Him the religion; then *lamma* (when/whence) *najja* (iteratively delivered) them [He] to the desert<sup>45</sup> (*land*), then of them (is) a *muqtassid*<sup>46</sup> (occasional lumper, constant in being dutiful); and not reject by Our *Aya'te*<sup>w</sup> (signs/proofs) except every *khattaren* (predetermined-insistent iterative traitor), *kaforen*<sup>47</sup> (iterative unbeliever/ingrate).

وَإِذَا غَشِيَّهُمْ مَوْجٌ كَالظَّلَلِ دَعَوَا  
اللَّهَ مُخَلِّصِينَ لَهُ الَّذِينَ فَلَمَّا نَجَّلُهُمْ  
إِلَى الْبَرِّ فَمِنْهُمْ مُّقْتَصِدٌ وَمَا  
يَسْجُدُ بِعَائِدِتَنَا إِلَّا كُلُّ حَتَّارٍ  
كُفُورٌ

33. O, you the mankind *ettaqo* (let-reverentially guard you<sup>z</sup> not to displease) your<sup>n</sup> Lord; and *ikhshaw* (let-reverentially-fear you<sup>z</sup>) a day not requites *wa'ledon* (he-begetter) *a'n*<sup>48</sup> (instead-of) his child and nor a *mawlodon* (begotten-child), he (is) a requiter *a'n* his *wa'lede* (he-begetter) a thing; verily Allah's promise (is) right; so let not beguile<sup>w</sup> you<sup>b</sup> the life<sup>w</sup> (of) the world<sup>w</sup> and let not assuredly beguile<sup>x</sup> you<sup>b</sup> by Allah the beguiler<sup>x49</sup>.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ وَاحْشُوا  
يَوْمًا لَا تَجْزِي وَالَّذِينَ وَلَدَهُمْ  
وَلَا مَوْلُودٌ هُوَ جَازَ عَنْ وَالَّذِينَ  
شَيْعًا إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا  
تَغْرِيْكُمُ الْحَيَاةُ الدُّنْيَا وَلَا  
يَغْرِيْكُمْ بِاللَّهِ الْغَرُورُ

<sup>42</sup> The word “الأجل” means term-limit, see *اللسان*.

<sup>43</sup> The word “*musamma*” is masculine, singular, subjective noun, meaning: *that which is designated and/or named*.

<sup>44</sup> See the Lexicon attached to this Translation for the word “نَعْمَة,” the next best approximation in English for “*نَعْمَة*” is “boon.” in fact there is no English equivalent *per se* for “*نَعْمَة*” as “*نَعْمَة*” means: (1) a gender noun denoting the few and the multitudes of its various meanings, (2) salvation; (3) good condition all around; and (4) the aright-guidance to Islam.

<sup>45</sup> The word “البَرُّ,” literally means “desert,” i.e. furthest from any body of water. Also, “البَرُّ” figuratively speaking could stand for “land.” See *اللسان*.

<sup>46</sup> The word “*muqtassid*” has several meanings, but in this context Qur'an commentators are not in complete agreement as to the exact meaning. (1) Some maintain that they are *fulfillers* of their invocation while at sea; (2) others say: they continue to be *steadfast in their obedience* to Allah; (3) and still some others say: outwardly (by their tongues) they maintain their belief in Allah, but at the same time they *hide disbelief*, i.e. they are hypocrites. See *القرطبي*. However, linguistically, the word “*muqtassid*”= “*مقتصد*” means he who lives according to his means, i.e. surely not extravagant but closer to frugality or mostly “*economical*.” So, likewise in his worship he tends to be “*economical*,” doing the least required.

<sup>47</sup> The word “*كُفُورٌ*,” is masculine noun, denying Allah's multiple favors, i.e. he is a *multitudinous unbeliever/ingrate*.

<sup>48</sup> See the Lexicon attached to this Translation regarding the various meanings of the preposition “*عَنْ*.”

<sup>49</sup> That is the Satan or his associates.

34. Verily Allah has The Hour's <sup>w</sup> knowledge; and *you-nazzelo* (iteratively descends [He]) the *ghaytha*<sup>50</sup> (delightful satiating-and-reviving rain) and knows [He] what (is) in the wombs and not *tadrey*<sup>51</sup> (profoundly understands) a self<sup>w</sup> what (would) [it<sup>w</sup>] gain tomorrow and not *tadrey* a self<sup>w</sup> by which land<sup>w</sup> [it<sup>w</sup>] (shall/may) die<sup>w</sup>; verily Allah (is) Omniscient, Proficient.

إِنَّ اللَّهَ عِنْدَهُ دِعْلَمُ السَّاعَةِ وَيُنَزِّلُ  
الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْضِ وَمَا  
تَدْرِي نَفْسٌ مَاذَا تَكْسِبُ  
غَدَاءً وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ  
تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ حَبِيرٌ

<sup>50</sup> The word المطر المنبت للكلأء و المنعش = "الغيث" so is not just rain but that kind of rain which is *delightful-satiating-and-reviving* in the sense of meeting the needs and reviving all in the environment where it rains, as it was sought to enliven the land with greenery and pasture. To some linguists, "الغيث" could also means the gliding clouds that bring rain.

<sup>51</sup> The word "درایة" "تدری" is from "درایة" which is *far more reaching* than the simple "knowledge," as it extends to having *deep understanding* of the subject matter. +